

لا اله الا الله معبود رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
MAULVI MUHAMMAD DIN

شَمْسُ الْإِسْلَامِ



Vol. II. No. IV—October, 1923

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## WHEELING DAILY NEWS

Wheeling, W. Va., August 9, 1923

### MOSLEM MISSIONARY IN THIS CITY CALLING ON MOHAMMEDANS

Wheeling folks seeing a bearded man on the streets yesterday and today, wearing a green turban, were wont to look upon him as a member of some new side degree of the Pythians, hordes of whom are now overrunning the city. But such is not the case. The green-turbaned stranger is the real article—none other than Mufti Muhammad Saidiq of Quadian, Punjab, India, a Moslem missionary of the Ahmadi movement in Islam.

Dr. Sadiq is calling on local Mohammedans and will leave shortly for Chicago, where he is making his headquarters while in this country.

The Ahmadi movement, according to Dr. Sadiq, accepts the prophet Mirza Ghulam Ahmad of Quadian, as the promised Messiah. He has passed away and the present head of the movement is Mahmud Ahmad, who has his headquarters in Quadian. There are two missionaries in this country.

"The Moslems, or Mohammedans as they are called in America," said Dr. Sadiq, "believe in one God, just one, who has no father nor son. Mohammed was a man and messenger of Allah, the Arabic for God. They believe in all prophets of God, Noah, Abraham, Moses. They consider Christ as one of these prophets.

"The Quran is the Mohammedan Bible, the final book of Sacred law given to humanity through revelations to the master, Mohammed. "Islam," Dr. Sadiq contends, "was never spread by the sword. The battles fought by Mohammed were all defensive. All Turks are not Moslems and all Moslems are not Turks.

The Moslems are Arabians, Syrians, Palestinians, Kurds, Beluchis, Hindus, Malayas, Chinese, Egyptians, Tripolitans, Javanese, Algerians, Tunisians, Moroccans and Somalis. Turks are in the minority. Their fighting with Armenians have been political, nothing more. Stories brought here are badly warped."

Dr. Sadiq speaks English fluently and knows seven languages. He has the degree of Doctor from several universities and has worked for his faith in this country for about three years, securing 700 converts to Islam. He has a permanent mission and a mosque at Chicago and edits the quarterly Oriental Magazine, "The Moslem Sunrise."

### MOSLEM MISSIONARY VISITING WILLIAMSON

Williamson is entertaining a distinguished visitor in the person of Dr. Mufti Muhammad Sadiq Moslem missionary and editor of Moslem Sunrise, who is here for a time. Dr. Sadiq will be glad to give interviews to those who are interested in Eastern religions and Oriental subjects, of whom there are many in this city. He is the guest while here of M. Madlom, and will be at home to visitors at the store of M. Madlom-Shaheen Company, on Second avenue.

Dr. Sadiq is a man of high culture, broadly traveled, and having had wide and vivid experience of life in many lands, is a most interesting personage.

### NOTED MOHAMMAD MINISTER IN CITY

Dr. Mufti Muhammad Sadiq, the Moslem Missionary of Ahmadiya movement of India is visiting Logan and staying at the Aracoma Hotel will be glad to give interviews to those who are interested in the Eastern Religions and Oriental Subjects.

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M. M. DIN,

Editor Moslem Sunrise.

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THE  
**Moslem Sunrise**

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No. IV

OCTOBER, 1923

Vol. 4

**BISMILLAH**

Allah, Allah, Allah! Oh, Protect and bless us  
Waking, sleeping, journeying, wherever we may be.  
Only Thou, Oh Allah, can keep us from wrong doing:  
Heal the sick, cure the lame, make the blind to see,

Allah, Allah, Allah! All the world adores Thee.  
Thou wilt lift our burdens. Thou can'st give us peace.  
Thy word shall be established, victory manifested,  
Bow the knee to Allah. His mercy shall not cease.

ALLAH, ALLAH, ALLAH! He is Omnipotent.  
The hour approaches, His power it shall be known.  
Lo, He sent a "warner" and the world rejected,  
But Allah doth accept and bless the seed that's sown.

Allah, Allah, Allah! Show Thy signs around us,  
Flash Thy light that all may see the wonders of Thy love.  
Multiply the faithful. Give them of Thy knowledge,  
Lead them to the pastures of Thy home above.

E. MAULDING.

قرآن مجید

## TWO VERSES FROM THE HOLY QURAN

(Chapter VI, 27, 28)

Refutation of Rebirth

Wa lau tarâ iz woke-foo 'alun-nâr-e fa-quâ-lco yâ-lai-ta-nâ no-rad-do  
 wa lâ no-kaz-zi-bo bi-â-yâ-ta rab-bi-nâ wa na-koo-nâ mi-nal mo-mi-nee-na:  
 Bal ba-da, la-hum mâ kâ-noo yukh-foo-na min quab-lo, wa lau rud-doo la  
 'aâ-doo li-mâ no-hoo 'an-ho wa in-na-hum la-kâ-zi-boon.

(Translation)

"And could you see them (the wicked people) brought before the fire they would say: would, we could be sent back (into the world again) we would not reject the divine signs, and we shall certainly be among the believers.

"Nay, what they concealed before shall become manifest to them: and if they were to be sent back, they would certainly go back to that which they are forbidden, and most surely they are saying against facts (of life)."

Explanation

The point underlying the two verses is that a rebirth would mean a return to the old evil ways. Every day of a man's life is the sum total of his previous days. If a person dies without repentance it means that his re-birth would let him or her start at the place where he had left off. If he has been a wicked person his future evil course has already been chalked out for him. That person is in the death grip of an inexorable karma from which there is no escape. Every moment of his future life would be to make him worse and worse. Can any reasonable person think for a single moment that there is any hope for the ultimate redemption of such a person? Would it then be in keeping with the all-good, all-wise, and all-merciful ruler and designer of the universe to doom a person once for all, in spite of the fact that the evil the person is guilty of has been committed under limited circumstances? The person's powers of doing things are not of his own making, neither has he been in this life out of his own choice. Surely such an idea is against all sense of justice and fairness. It is against the all-loving Creator.

The one remedy for such a person is that he should not be sent back into his previous field of action. He should on the other hand be put into the hot and burning crucible where he be made to throw off all the foreign matter. He must undergo that ordeal of purgatory where he is purged of all his sins and purified for an eternal future progress.

It is true man's nature calls out for a return to the previous life, and he does make promises that if he be forgiven for the time being he would make a new start. All criminals would do the same especially when they are under the searching scrutiny of the presiding judge. But it would be a great mistake on the part of the court to send him back to his criminal surroundings. A wise and judicious arrangement would be to keep him under strict watch, reform his criminal proclivities and then give him a new lease of life. That is the lesson which these verses teach us and it is one of the unique functions of the Holy Qurân that whenever it makes any statement as to the future life, not only does it advance arguments from reason in support of its assertions, but it also appeals to human experience and human feelings.

## من احاديث الرسول

"Nothing was created by God more pleasing and satisfactory to Himself than intelligence or reason, for, when He the Exalted had created it and given it a form and a proportion, then He said to it: "Turn", it did turn, and when He said to it "Turn away" it obeyed. Then said God the Almighty: "By My Honour and Majesty, I never created anything lovelier than thyself; it is owing to you that people shall enter into My obedience and get admission into My paradise." FATODHUSI SHAAM.

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it praises the Lord; Who seeks it adores the God; Who dispenses instructions in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God."

"Knowledge enables its possessors to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert; our society in solitude, our companion when we are bereft of friends; it guides us to happiness; it sustains in misery; it is our ornament in the company of our friends; it serves us as an armour against our enemies. With knowledge the servant of God rises to the heights of goodness and to a noble association with sovereigns in the world, and attains to the perfection of happiness in the next."

"The ink of the scholar was more holy than the blood of the martyr."

"Seek knowledge even unto China."

"He who leaves home in search of knowledge, walks in the path of God."

"He who travels in search of knowledge to him God shows the way to paradise."

"Verily the acquisition of knowledge is a bounden duty on every Moslem, male or female."

"Lord, increase my knowledge." Quran.

"It is not a sixth or a tenth of a man's devotion which is acceptable to Allah; all that you say with understanding and true devotional spirit is alone acceptable to Allah."

"The key to heavenly life is prayer and the key to prayer is personal purification both of body and of mind."

"Verily it is better for any one of you to take your rope and bring a bundle of wood upon your back and sell it, in which case Allah guardeth your honour, than to beg of people whether they give or not; for if they refuse, you suffer in reputation and turn disappointed, and if they give, they burden you with a heavy load of obligation."

"The most excellent of alms is that of a man of small means who has earned it by the sweat of his brow and then he gives of it as much as he can."

"There is polish for every thing that rusts, and the polish for the heart is the remembrance of God."

"Illumine your hearts by fasting, strive to conquer yourself by hunger and thirst, and continue to knock at the gates of heaven by hunger."

"Backbiting vitiates ablution and fasting."

"A man whilst fasting must abstain from all vulgar expression not even resenting an injury."

## DIVINE/ LOVE/

(By the Promised Messiah)  
How evident is the splendour  
Of that source of Light so nigh,  
And the whole world has become  
One great mirror for the eye.

The sight of the moon last night  
Unnerved me as it shone from  
above.  
For it betokened something  
Of the beauty of my Love.

My heart is bubbling over  
With that Blooming Beauty.  
Mention not to me  
Any Helen or a Cleopatra beauty.

On all sides my Dear  
Thy lustre is visible in every race;  
Whichsoever way we look  
We see the way to Thy Face.

Thy waves are plainly visible  
In the fountain of the sun,  
Every star is redolent with Thy  
Light  
If ignorance we would shun.

Salt hast Thou sprinkled on the  
souls  
With Thy own hands—  
Why do the distracted lovers  
Make so much noise throughout  
the land.

The atoms with wonderous prop-  
erties  
Were created by Thee:  
Who can read through the whole  
volume  
Of these secrets as they flee?

None can fathom the limit of Thy  
Power

Upon this plane:  
Who can unravel this tangled  
Mysterious skein?

The mellowness of a beautiful face  
is due  
To Thy sweetness which Thou  
hast imparted,  
Every rose-bed is but a reflection  
Of Thy rose-garden.

The dreamy looks of every sweet  
soul  
Reveal Thee.  
Every curling lock only points  
Its hand to Thee.

The blinded eyes have been shut off  
By many a barrier.  
Else faithful and infidel—  
Would be Thy message carrier.

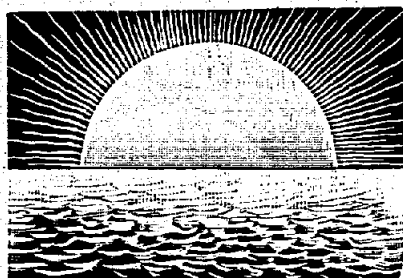
Thy sweet looks my Love  
Are a sharp dagger  
Which severs all ties  
With the stranger who staggers.

To meet Thee we have reduced  
ourselves  
To the dust of the nation,  
That relief we may find  
For this pang of separation.

Not a moment can I feel at ease  
Without Thee,  
As the heart of a patient sinks  
So my life ebbs from me.

What noise is this in Thy alley?  
Haste Thee and hear,  
Lest some love distracted  
Put an end to his life in fear.

SIDDIKA.



## THE RELIGION OF PEACE

The "Peace Number" of the "Theosophical Path" includes among other things an appreciative notice of Islam under the heading of "Science and Early Muhammedanism." The perusal of the "Peace Number" has impelled me to write a note on Islam in so far as its message is concerned with peace, its promotion and establishment. I have preferred the name of Islam to Muhammedenism, because this is the name which the holy Qur'an, the sacred book of Islam, gives to the system of religion taught by it. The word Muhammedan and Muhammedanism are given us by those who would not understand us. We call ourselves Muslims and our religion Islam, and these are the names given us in our revealed word of God. Says the holy Qur'an: "Verily the religion with God is Islam." In another place it says, "And I have chosen for you Al-Islam as a religion." The believers in this faith have been called Moslems, vide the verse: "And he named you Moslems." We don't worship Muhammad, neither any other man. We worship one God alone and we regard Muhammad as no more than His prophet. We are asked to pray for him just as we would pray for any other man. It is not a question of stickling in words; it is a matter of principle, for our religion requires of us the avoidance of every association with idolatry. Yet among other misrepresentations against Islam it is this bogus and fictitious name that has been fastened upon us.

Islam is preeminently the religion of peace. The very name is significant—in fact the word Islam indicates the very essence of the religious system known by that name. It comes from the root silm which means "peace" and the primary significance of the word Islam is "Peace with God and peace with man." I think I am justified if I say that of all the religions of the world Islam alone is the one that

proclaims this peace mission in its literal implication. According to the holy Quran "a Moslem is one who has made his peace with God." (ii, 106) And as a Moslem is "at perfect peace, he enjoys peace of mind and contentment" (xvi, 105). "Peace" is the greeting of a Moslem to another and "Peace" shall also be the greeting of those in paradise (x, 10). Nay in the paradise which Islam depicts shall no word be heard but "Peace, Peace", says the holy word: "They shall hear therein no vain words or sinful discourse, but they shall hear the only words, peace, peace" (Lvi., 26). AS-SALAAM i.e. the "author of Peace" in the name of God in the Quran (Lix, 23), and the goal to which Islam leads is *Darressalaam* i.e. "the abode of peace" as is said in the chapter (v, 25). Peace is therefore the dominant note and essence of Islam, peace being the root from which it springs and the fruit it yields.

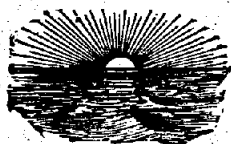
In former times wars were waged under the cloak of religion, while even now another religion called *enlightenment, progress, and civilization* is being pushed through by forceful methods. Such a thing was denounced and forbidden in clear and unmistakeable terms, for says the holy Quran: "There is no compulsion in religion." Nay we are enjoined "to strive hard to remove all the disturbing elements and to establish freedom of worship and freedom of conscience so that every one may worship God according to his own way." The Prophet Muhammad says that "a Moslem is one from whose hands, tongue, and thoughts others are free." And if anybody has the temerity to break the peace then a Moslem's duty is to bring about such a strong moral pressure against him as to make him quit his waywardness; but if this remedy fails then the culprit must be forced to give up his violent methods.

MUHAMMAD DIN.



After-noon 'Id gathering at the Mosque Ahmadia, 63 Melrose Road, Southfields, London, England





## THE MOSLEM SUNRISE

« شمس الاسلام »

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## RE-INCARNATION

There are many well intentioned but not so well informed people who think that the doctrine of Karma and Re-incarnation explain the apparent difference existing between man and man and between different orders of creation. Little do they realize that it is a mere argument in a circle and what purports to be a rational exposition is no more than a camouflage. They do not pause to think that after all they come to the stage where they have ultimately to admit that they fare no better than others. After too many ramblings they come to the stage of non-solution whence they had started. For instance they must either take up the position of those who believe that matter, God, and soul are self-existent and eternal, or they must think that all forms are emanating from one vital force, call it a God or by any other name. In the first case they will have to admit the presence of difference without their being able to account for it. What made God God, soul soul, and matter matter? This is, in case, all are uncreate and co-eternal and self-existing. But if matter and soul are created and not eternal, what brought in the difference if there was no difference at first? There was no karma before their creation. If there is no God, then what was it that made one soul take up one form and the other the other? Either all the souls were alike or unlike. If unlike from eternity their theory falls to the

ground; and if alike what brought in the difference? Surely no outside power. Then the difference must be inherent and again it is against their pet theory.

If on the other hand there is only one vital force that is acting and reacting, then again the same difficulty besets us. The reaction and action which mean no more than what we call in our ordinary speech *difference* must be either eternal and inherent or exotic and transient. If the first, then we have to admit our inability to find its solution. If exotic then we shall have to find its antecedent cause. There can be no preceding cause, or we shall have to admit the first state i. e., the eternity of difference; in the other case we shall have to fall back upon the theory of arbitrary will or providence. And there is no escape from it. The vital force is either working blindly or with a set purpose. Whatever may be the case we have to admit that the difference is the "salt" of existence.

Some assume the vital force to assume different forms according to the variations of the vibrations. Yet what set about those variations of the vibrations? That is the crux of the whole matter. That is simply begging the question. In a nutshell if the variation has been in existence since eternity, then the present difference is not so confusing as the eternal one. If, on the other hand, this variation started at some defi-



From left to right: 1—Sh. Sauadud Din Chibavi Zada. 2—Syed Mohd. Said Yusuf Ahmadi.

nite point in the eternity where does this Karma come in? Moreover, the question is: Is there any will power that is working behind the scenes or is all this an automaton? If there is the WILL, surely it must have the choice to exercise. If there is no will power, why, we are the part of a mechanism.

There is another aspect of the question. All our experience and observation tells us that that the world with man is gradually evolving itself. There is a constant progression. To believe in reincarnation means that there is retrogression instead of progression. The most wicked of men have laid by something that makes him better than he was at first. Reincarnation necessarily implies going down, while as a matter of fact there is no going down; nor should it be. Let the Karmaists and reincarnationists think over it.

### THE PARABLE OF THE VINEYARD

In the Zion's Ensign for March 29, there appeared an article under the heading of the "Story of the Vineyard." The writer quotes Matthew 20:1-7, 21:28-43, 23:13-33 and Luke 20:9-16. The first quotation is about the parable of the householder who employs various groups of labourers at different parts of the day, fixing up wages with each one of them beforehand while promising to pay the last group their due reward at his own discretion. At the end of the day he rewards all these groups equally, at which the first grumble because they say they have put in more work. The master of the house tells them that they have no cause of complaint. "Have they not received that which was agreed upon beforehand?" Referring to the wages paid to the last group of people who had worked for one hour only he says: "Is it not lawful for me to do what I will with my own?"

The editor wants us here to believe that there is a break of contract on

the part of the labourers and consequently the renewal of the covenant. But no such thing is implied or expressed in these words. There is no question of a violation of any covenant. It is only a question of reward and grace. The one is rewarded for his work and the other is compensated for the lack of opportunity. Had there been any violation implied there would have been a question of punishment too. But Jesus does not at all refer to it. To make it then read as the various covenants of God with Adam, Noah, Abraham, Jesus, and Joseph Smith is highly inappropriate. In the parable itself none of the labouring groups is hinted at being amiss. The murmuring crops up at the time of reward and not punishment, be it understood. Why should the last be preferred? They had put in less work and were paid equally with the other workers. It is just in the words of Jesus: "Is not lawful for me to do what I will with my own."

It is interesting to study the 5th group. On being asked by the householder as to why they had been standing idle the whole day long, they say, "Because no man hath hired us." Now this question is not preferred to the previous groups neither is there any answer by them recorded. Therefore the last group stands unique in this respect that they had been discarded. Now history shows us that it is Ishmael and his descendants who had been ostracised and deprived of their due share of the Abrahamic inheritance and blessings owing to the jealousy of the Sons of Isaac—the Jews and the Christians. Hence they stood to be compensated in the divine scheme of things, and this is the lesson which Jesus wanted to impress upon his audience as we shall show further on.

Even if we take it as a new covenant it does not at all apply to Joseph Smith, for he claims to be the servant of Jesus, and therefore as such neither he nor his people

claim any superiority to Jesus or his disciples. Nay they cannot even be treated on a plane of equality, for a disciple can not be greater than his master, just as Jesus says it. It must refer to a covenant which can claim equality with all, and that is Islam which supersedes all previous covenants. It is moreover received through a man who belonged to a nation whom nobody would hire. The 5th group then is the group of Moslems who through the Grace and Mercy of God are put upon the same level—aye a higher level—than their predecessors. "The stone which the masons rejected the same is become the head of the corner. It is the Lord's doing and it is marvellous in our eyes."

Apparently the writer seems to have a very confused idea of the subject. He confounds this parable with another. He thinks that this parable and the other that refers to the husbandmen in the vineyard is the same. Nothing could be farther from truth. They are two different things altogether. In the first all the labourers are paid and there is no question of punishment. But in the parable of the "husbandmen, the vineyard, and the householder," a different subject is dealt with. In this parable which occurs in Luke 20:9-16 and Matthew 21:33-44, we find that the husbandmen refuse to pay their dues and therefore their consequent punishment at the hands of the householder. Herein Jesus talks of the mission of the prophets and their ill-treatment by their own people. He characterises the coming of some of these heavenly messengers as the coming of the servants. The mission of some like himself he likens to the mission of a "son," while again the coming of some others he likens to the coming of the very "father" himself. He tells his audience plainly that they had maltreated some of the former servants of God, and if they treated him the way he thought they would, then they should rest assured that

the coming of the "father" is not far off, and him they could not afford to reject with impunity. The "spirit of truth" which is the manifestation of the "father" himself "will reprove the world of sin and of righteousness, and of judgment," and he will take away the inheritance from the wicked generation and hand it over to a generation that will bring forth the fruit thereof.

"God forbid" was the general chorus at these words of Jesus. Yet he was not to be daunted by this general chorus of disapproval. He had to deliver the message, and he was not going to leave it unfinished. He had to indicate which line the destiny was to work on. They had hardly declared their strong dissent when he told them that the inheritance was to fall to the lot of those who had been illegally deprived of their due share of it. "The stone which the builders rejected the same has become the headstone of the corner." The masons (the Jews) had discarded it, but God wanted it to occupy its rightful place, and so He would have it put at the head of the corner, a place of honour. From the drift of the passage as well as from the general tenor of Jesus' teaching it is apparent the discarded stone cannot but be the Ishmaelites, the brothers of the Jews, of whom Moses had said that God would raise a Prophet from among them like unto himself.

It is the height of confusion to regard these two parables as one and the same. In the second parable there is a twofold prophecy, the eviction of the wicked tenants and the leasing of the property to others whom their own household, out of mere malice and jealousy, had unjustly deprived of their due inheritance. Can it apply to the Mormon prophet and his people? By no stretch of imagination. To say that he was rejected by his own compeers is no proof of the fact that he is the rightful claimant, for all prophets and good people

have suffered at various times. Nay even the imposters have also met with the same fate. A special case has to be made out; for here a special circumstance is mentioned. The stone in the parable had been rejected by the masons and it was to form the headstone of the corner. This has to take place at the coming of the "father." Prophet Joseph's position is neither that of a "father," nor can he or his people show any priority of right. The Mormon prophet cannot and does not claim any priority in this case. Here there is a question of right. The stone was to form part of the masonry as was amply proved afterwards by its occupying the place of honour. It was to be there when the masons were raising the structure, and the mason's wilful ignoring of it must date back from the time when the construction work was taken up. No such preemption exists in the case of Joseph Smith. Then again Jesus is referring to the Jews, his immediate hearers. The punishment is to overtake those who crowned their iniquity by the murder of the "son." It is they who are to suffer this deprivation of inheritance which they had so long monopolised and misused. The kingdom of heaven was to be taken away from the Jews and given to another nation who bore some kinship to the Jews, and whose right to the inheritance could be proved from the divine instrument, tampered though it had been, yet traces and clues could with certainty be found therein still.

To make it still more clear Jesus says that "whosoever will fall on that stone shall be broken; but on whomsoever it shall fall it will grind him to powder." It is evident that in no case is it applicable to Prophet Joseph Smith. It is to Muhammad alone among a whole line of prophets that such a marvellous success was vouchsafed. He who stood in his way was removed and whomsoever he fell upon was literally crushed to pieces. Even mighty monarchies that stood in his way

were swept away. "It is the Lord's doing indeed," and, "it is marvellous in our eyes."

The writer in his quotations sometimes hits beyond his mark. For instance he quotes Matthew 21:28-43, yet the first five verses of the quotation refer to another parable and teach a different thing. No question of displacement is talked of by Jesus anywhere. He simply speaks of the two sons, the one refusing but afterwards repenting, and the other readily assenting but failing to carry it out. The point raised by Jesus is that harlots and publicans if they repent will enter the kingdom of heaven before those who merely profess and act not. He does not hint at any displacement; he simply assigns priority of entrance. If it means any thing at all, it is this that the Jews shall be disinherited of the kingdom of heaven.

Similarly there seems to be no reason why Matthew 23:13-33 should at all have been quoted. It has nothing to do with the subject. There are simply rebukes and admonitions for the Pharisees and Scribes. Herein Jesus utters the same warning which he did on so many occasions. "Behold, your house is left unto you desolate." What has it to do with the claims of the Mormon prophet? In the parable of the vineyard the "son" does not rebuke; he simply comes to get the fruit of the season and is killed. Here in this quotation, or as a matter of fact in the whole of the 23rd chapter, Jesus is trying to teach his disciples the value of works while he exposes the hollowness of the Pharisaical creed. He says in effect at the very beginning, "the Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works; for they say and do not." At the end of the chapter he gives the warning which I have given above: "Behold, your house is left unto you desolate. For I say unto you that ye shall not see me

henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Herein again Jesus speaks of the coming of one who is greater than himself, for in the first place he warns the Jews that on account of the cruel treatment which they had meted out to all the righteous servants of God who preceded him, "from the blood of Abel unto the blood of Zacharias son of Barachias whom ye slew between the temple and the altar" as well as the impending persecution of himself they were to be punished very severely and their house left desolate. Jesus knew that his death was coming. The "son" was to be seen no more hence, till the "father," "the Lord" himself appeared in whose service of course were to reappear all the righteous servants including the "son," though not in their physical and mortal forms, for that was out of the question, but only in their power and spirit, just as John the Baptist did in lieu of Elijah. It is clear that these prophecies refer to the coming of the Holy Prophet of Arabia, and to nobody else, and it is time that our Christian friends turned to the truth, for without Islam they would all be groping in the dark.

### COMPULSORY POLYGAMY

Woman Deputy Urges Passage of Bill

London, July 8.—[United News.]—Compulsory bigamy, proposed as a means of making up the losses in population caused by the war, caused a riot when it was debated in the Czecho-Slovakian parliament.

Mlle. Betta Kerpiskova, a woman deputy, introduced a bill to compel male Czechs to take two wives, whatever their personal inclinations might be. Heavy penalties were suggested for men who shirked their duty.

A dispatch from Prague to Lloyd's Sunday News of London tells what happened when Mlle. Kerpiskova

tried to put across her compulsory polygamy measure.

### Distribute Surplus Women

In presenting the bill she explained the war had weakened the Czecho-Slovakian nation, and great gaps in the population were waiting to be filled.

"How are we to do this?" she asked. "It is quite simple. Distribute the surplus women in the proportion of two to every man and the problem is solved."

Great enthusiasm in the chamber greeted Mlle. Kerpiskova's remedy. Male deputies stood on their chairs and cheered long and vigorously. But other quarters were to be heard from.

### Angry Protests by Wives

Hardly had the men's cheers subsided than there came loud and angry protests from the gallery, where the wives of the deputies were sitting.

"These married women," according to the dispatch to Lloyd's Sunday News, "shouted indignant denials that the nation would benefit by the granting of two women to every man."

The woman deputy retorted by shouting at the top of her voice:

"Throw those old hags out."

What had been merely confusion then became riotous pandemonium.

Mlle. Kerpiskova, shouting above the tumult, again urged support for her bill.

### Calls Opponents Cowards

"Every moment lost is a crime against humanity," she cried.

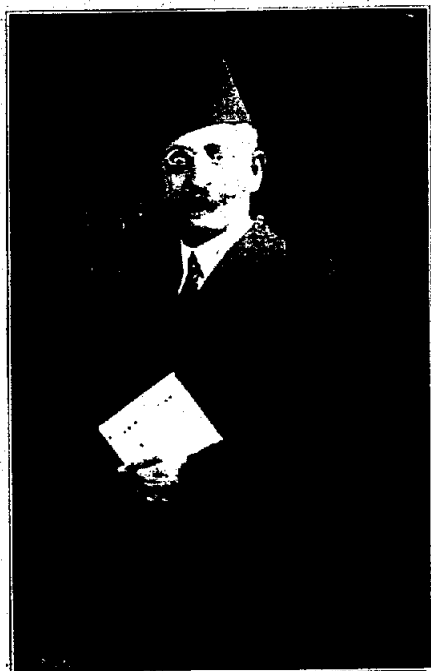
Several orators, male and female, heatedly aired their views on the subject of trying to support and otherwise maintain two wives. One speaker declared Czecho-Slovakia should not take a step which would expose her to the ridicule of the world.

"Cowards Retrogrades!" shouted Mlle. Kerpiskova in a last despairing gesture.

The president suspended the sitting.—*Tribune*, Chicago.

## DON'T EAT PORK

It is a scrofula, cancer, tuberculosis, cholera, and trichinosis breeding flesh. Here is an instance. An Italian family bought a hog and fattened it for the Christmas feast. Some forty members of the family partook of its meat when it was slaughtered. In less than a month two of the feasters had to be taken to the hospital. On the blood being examined it was found out that they were suffering from trichinosis. Inquiries being set about it was ascertained that thirty-five of the eaters had symptoms of the same disease. One died with pneumonia and four others were gravely ill. Now the trichina in the pork is so hard to kill that according to some medical opinion three and a half hours of boiling alone is barely sufficient. Who would care to wait so long? And then trichina will pass on into the eater's body.



Syed Abdul Majeed Kamil Effendi Ahmadi, a learned Egyptian explorer and author of *Fee-Boulâdin-nâss*.

## WHY PAMPER THEM?

"The Missionary Review of the World", a Christian paper published in the interests of the Christian missions abroad, writes a doleful tale of their achievements. It says: "The 5th outstanding fact is the *continued paucity of definite results in the conversions from Islam*. . . . Dr. J. C. Young for thirty-three years has toiled at Aden and has drawn in an empty net. . . . At Fez, MORROCO, two lonely women are holding out and one of them who has been there for 16 years said. . . . "We have one living convert". . . . Workers . . . confess . . . that they have failed. . . . All (*methods*, Ed.) have been tried in Arabia, Egypt, and Turkey, but have failed. . . . Look at Arabia. After thirty-three years of work, not thirty converts from Islam in the whole peninsula. In all North Africa, including Egypt, where FIFTY THOUSAND Christians have been enrolled in the Evangelical Church—all Egypt, all Tripoli, all Algeria, all Tunis, and all Morocco together could not muster baptised living converts from Islam to the number of three hundred." That is a woeful tale. 50,000 Christian missionaries and not even 300 converts! It is time people of America thought over the cost of the outturn. Why maintain these services then? They are doing nothing and if you could see their high style of living in the so-called pagan lands, why, you could not distinguish between a missionary and a peer of the realm. They are actually living like lords and lording it over the *pagans*. They can't convert, that they themselves admit. But they are a perennial source of trouble not only to the people among whom they profess to carry on the evangelizing work but to their own peoples and governments as well embroiling them always in one quarrel or another. Their words and deeds are bringing the western nations into discredit in the eyes of the *heathens*. Why keep them then?

## CRESCENT OR CROSS? A NEGRO MAY ASPIRE TO ANY POSITION UNDER ISLAM WITHOUT DISCRIMINATION

The Teachings of the Prophet Is Being Profitably Imbued — With Millions of Moslems the World Over Pressure Can Be Brought to Solve the Race Question

Apart from a confederation of the African tribes or peoples of African origin, the possibility of which is an awful nightmare to the white man, he lives in fear and trembling that El Islam may become the religion of the Negro. And why should it not be? "El Islam" would be a wonderful spiritual force in the life of the colored races, uniting us in a bond of common sympathy and interest. We could then add to our motto of one God, one aim, one destiny, the words one language, and that language would be Arabic. It could easily be made the universal language of Negroes and would remove the barriers which now face us in the intercommunication of the different tribes in Africa. Arabic is already spoken by millions of Negroes.

Most white missionaries in order to keep up and encourage contributions to their foreign mission fund sometimes draw upon their imagination when they speak of the number of converts to Christianity, and would have us believe that the poor heathen is anxious to see more white men leading them to peace and happiness. The majority of the converts to Christianity in India and Africa are of the lower caste, people who have nothing to lose by changing their religious views and practices, but who expect in the new order of things to become the social equal of their superiors. They belong to that type which toadies to the white man and tamely submits to segregation and discrimination, believing that the white master is good, holy, just and meek.

In spite, however, of the desperate efforts being made by the "other fellow" to convert the African to Christianity in order to make his enslavement and exploitation easier and more secure, the African is slowly but surely realizing that under the Crescent he will be better able to reach the goal of his ambition than under the Cross. British administrators sometimes inadvertently admit that the Mohammedan natives are far superior in intelligence, morals and fighting spirit to the Christian native.

El Islam teaches its followers to be manly, self-respecting, charitable and ambitious, and, unlike his Christian brother, who waits for the good white man to restore him his rights, the follower of the prophet is always ready to draw his sword in defense of sacred right and honor.

Within recent years 53,000,000 natives have been converted to Mohammedanism in Africa. In Southern Nyasaland, where in 1900 you could not meet one native Mohammedan, there are mosques all over the country. In the region between Durlar (?) and the Cape 1,000,000 natives were converted to Mohammed (?) last year. Under Islam a Negro may aspire to and attain any position in mosque or state, and Islam knows nothing of segregation and discrimination.

Yes, El Islam is spreading fast, and spreading not only in Africa but also in these United States. Within three months over 100 converts have been made to the cause of Mohammedanism in America. The spreading of El Islam cannot help but benefit the U. N. I. A., for they are desperately engaged in preparing for That Day—that day that we of the Universal are also preparing for.

Great Britain, France, Spain—in fact all the white powers—fear Mohammedanism. None of them can afford to offend El Islam. With millions of Moslems in India, China, Arabia, Persia, Afghanistan, Turkey, Negroes would find valuable allies,

who would bring pressure to bear upon the white world, convincing them that a peaceful solution to the race question would be best to all concerned.

J. A. O'MEALIA.

"The Negro World," Aug. 4.

## HONOURING THE PROPHET

### East Meets West in London Suburb

A quiet garden in a prosaic London suburb provided the setting yesterday for a scene more in keeping with the colour and heat of a street in Bombay or Madras than the grey skies and brick-and-mortar background in which it was staged.

Black, white, and olive skins; natives of Southern India, Negroes from the swamps of West Africa, Afghans from beyond the Khyber Pass, impassive Egyptians, brown-eyed Italians from the Mediterranean, Englishwomen, wearing costly furs, were among the crowd gathered together in honour of the Id-el-Fitr, the Moslem Feast, which was celebrated at the Mosque in Southfields.

After the service and sermon in the morning the Id was celebrated by those present embracing each other in the manner characteristic of the East.

The Imam, a picturesque figure with a half-black beard tinged slightly with grey, and wearing a black and white pagri, welcomed his flock with Eastern enthusiasm.

#### Prayers on the Lawn

A number of praying mats were laid on the lawn in the garden, and at intervals during the day the Imam conducted services, reading passages from the Koran, chanting prayers in Arabic, and delivering his sermon in English.

During the past 30 days Mohammedans have been keeping the Fast of Ramadan, and the festival marks the breaking of the fast.—Westminster Gazette.

## A BOGUS GOSPEL

The editor of Epiphany, Calcutta, India, tells us that the gospel of Barnabas is a fake. He pleads in all seriousness that it was some renegade Italian monk who forged it and passed it surreptitiously into the holy archives of Rome. We are relieved to know that it was not some Moslem who got up this fake to impose upon the credulous public. Indeed we are surprised to learn that there was a host of such renegade monks who committed similar frauds. We are, yet, not very sorry to learn it, since it is in keeping with the spirit of Christianity from the very day of its inception. We assure the learned editor however that we not only regard this particular gospel as pretty piece of fraudulency but all other books in the New Testament we also regard in much the same light, and we no more rely on them for the truth of the mission of the holy Prophet of Arabia. He is above them. Strange that a man of this editor's learning should deny that there was any gospel in Arabic, while all the critics agree that there was such a thing as an Arabic gospel in existence in the pre-Islamic days. It is on such hypothesis that he condemns the gospel of Barnabas simply because it specifically declares Muhammad as the coming Prophet. As to irrelevacies and other mis-statements of facts in Barnabas let him name a single gospel that is free from them.

## THE SABBATH—WIEN?

Under the above heading the "Saints Herald" in its issue of the 4th April has a very interesting article. The writer asserts that "there is no affirmative evidence that Saturday was always the Sabbath day" and that the Jewish Sabbath of Saturday was established for the Jews only to remind them of their being brought out of Egypt. Being neither a Jew nor a Christian I can read this subject with a com-



paratively better, shall I say, disinterested interest. Starting with such a dispassionate view of things I must confess my inability to see eye to eye with the writer, for if I can read the Old Testament aright, I must say that the sacredness of the Saturday Sabbath is not so much on account of the exodus, though that event's falling on a sabbath gives it an additional sanctification—as it is on account of the fact that on that day God "rested and was refreshed," vide Exodus 31:17. I can quite see the writer's point of view that other days, weeks, and even years have been called Sabbaths, but that does not take away from the sanctity of the original sabbath which was given as a "perpetual sabbath" the violation of which was a capital crime or a cutting away from the people, vide Exodus 31:14-16. This Sabbath the Jews have been very punctual in keeping holy since times immemorial, and a Saturday has it always been. Therefore the mere assertion that affirmative evidence is not forthcoming is not at all convincing. A very strong case has to be made out before a time venerated institution can be given up in favour of another.

I have carefully gone through the three quotations given by the writer concerning the passing away of the Jewish Sabbath and I regret to note that none of those quotations even remotely refers to it. In the first two quotations, namely Psalms cxviii:22-24 and Isaiah xlii:14 there is not so much as even a mention of the word sabbath. How it could refer to its passing away passes my understanding. True, in the third quotation the word "SABBATHS" occurs, but whether it is suitable for the writer's purpose is a different matter. I give the whole of it here: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths and all her solemn feasts," (HOSEA 2:11). It is clear that the passage here refers to a

great calamity that was to befall the Jewish people who would then forget all their mirth and festivities and holidays. But all this tribulation was to pass away according to the same prophet, "And the children of Israel shall return, and seek the Lord their God, and *David their king*" (the italics are mine). No comment is needed to say that it has nothing to do with the passing away of the Sabbath in the sense the writer means to take. I wish he had studied those quotations at first hand and then put them to pen. He seems to have taken them on trust without going through their implications.

The quotations from the New Testament, it seems to me, are not very relevant to the subject in hand for reasons well known to all. The writer of the 4th gospel and the writings of Paul are very inappropriate in this connection, since they try to give not what Jesus taught but what they thought of him, rather what they wanted him to say. But even if we take for granted that the first disciples had assembled on a certain day and that Jesus had appeared in their midst, does it mean that they did not assemble on any other day? On the other hand we find that following after the incident of the crucifixion they met, as many of them as could, almost every day. That they should venerate that day too does not mean that they did not venerate any other day. They might even call it Lord's day, because he appeared to them on that day, but the fact that the Jewish Christians including Peter and James observed the Jewish Sabbath is a conclusive evidence that the old Sabbath was not discarded in favour of the pagan Sunday. All nations celebrate various other days such as the 4th of July, 4th of August, and the 11th of November, etc., yet it does not mean that they have discarded their Sabbath, nor would it, if any one of these dates fall on a Sunday, mean that Sunday's sanc-

tity is exclusively derived from that event with which that particular date is associated. All that it means is this that this particular event gives that Sunday an additional sanctification; neither more nor less.

But there is another aspect of the question well worth our consideration. I think the Sabbath is neither Saturday nor Sunday, for the one is associated with God and the other with the sun. Man is neither a God nor a sun. He is man. He must have a day that is associated with his own name. Genesis, the first book of Bible, tells us that man who has the seed in him to develop into the lord of the creation was created on a Friday. That is the day of man's birth which should be observed as a holiday. That is the day which should be celebrated as his anniversary, for it is on that day that God created him and gave him mastery over the creatures of the earth and the fowls of the air. It is at once an anniversary, a jubilee, and a day of thanksgiving. The supremacy of man is established and he is bestowed upon and endowed with unlimited powers of progress. Historical evidence shows that there is a good deal of confusion in the Jewish records and their dates. Some of these records are said to have been absolutely lost and then reproduced from memory long years afterwards. Moreover much of the Biblical literature is a verbatim copy of the Babylonian, Chaldean, and Egyptian superstitions. Hence we cannot rely upon it exclusively.

Now as to the New Testament. It is not theoretically opposed this point of view. The scheme of Christian redemption is that the 'son of man' should first suffer for the sins of men, and then raise himself from the dead to show his power over death. This death and subsequent revival are the two pillars of the present day Christianity. (If it can be proved that Jesus did not die on the cross then the Christian plan of salvation falls to the ground; and

if it be established that Jesus did not rise from the dead then the Christian faith is in vain. I am not concerned here with the validity or the unvalidity of these points, suffice it for my purpose that the incident of death which is the basis of this scheme of salvation has a precedent and priority both in principle and time). Man cannot be saved unless somebody suffers for his sins and that is the one way how God's righteousness can be fulfilled. Now this event of such an importance and magnitude took place on a Friday, which is one more reason why man should rejoice in having a Friday as his day of rest and thanksgiving. To me it is clear as daylight that Friday should be our Sabbath day and not Sunday which is a pagan day.

The Mormon position in this respect is a little anomalous. A revelation that could say, "Inasmuch as there has been much discussion . . . concerning the sabbath . . . the church is admonished that until further revelation is received, or the quorums of the church are established . . . the saints are to observe the first day of the week commonly called the Lord's day etc. etc." A revelation that could utter such a long string of accommodating talk could well in one or two words settle this question once for all. But the powers that be did not think it advisable to give offense to one side or the other, and hence the subject has been shelved. Scrutator.

## TRUE SALVATION OF THE AMERICAN NEGROES

The Real Solution of the Negro Question.

MY DEAR AMERICAN NEGRO, AS-SALAAM-O-ALAIKUM. Peace be with you and the mercy of Allah. The Christian profiteers brought you out of your native lands of Africa and in Christianising you made you forget the religion and language of your forefathers—which were Islam and Arabic. You

have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity can not bring real brotherhood to man, especially to a fallen and downtrodden nation. So now leave it alone. Join Islam, the real faith of universal brotherhood which at once does away with all distinctions of race, color, and creed. The holy Quran is the true book of God. You need a religion which teaches manliness, selfreliance, selfrespect, and self-effort. Islam does not teach you the vicarious sacrifice, nor does it teach you that all human nature is corrupt and thus make you suffer needlessly. Islam frees you from all sorts of debasing associations and idolatry. Mohammed does not tell you not to live a full life here in this world; he tells you the world is good, therefore you must make the most of it. Islam does not say sell all you have, it says get all the good you can out of this life and make it a good start for the life to come for our future is to be shaped on our present. It is not a bad world we live in. Moreover you can be good Moslems in America as well as in Asia, Europe, and Africa. Join Islam in the Ahmadiya Movement founded by Ahmad of India, the Prophet of the day, and be blessed. For further particulars address all communications to the undersigned.

Muhammad Din,

Ahmadiya Movement, 4448 So.

Wabash Ave. Chicago, Ill. U. S. A.

### THE PRAYER OF JESUS

The Zion's Ensign thinks that Jesus's humble and fervent prayer in the garden of Gethsemane was answered. So writes the author of the letter to the Hebrews. Now what was that prayer? The paper says it was to overcome the temptation. Yet the words and the behavior of Jesus both belie it. Jesus prays for the "passing of the cup from himself." This cup can not be the temptation, for otherwise Jesus could not say "not my will

but thy will be done." If it was God's will it could not be a temptation. Yet Jesus resigns himself to it. What then as to the cup? Did Jesus drink it or not? If we are to believe the Christian Scriptures we are told he had to. How are we then to believe the Ensign as well as the author of the letter to the Hebrews that the prayer of Jesus was accepted? The prayer was the turning away of the cup. In case it was not heard Jesus prepares himself for death to be resigned to the will of God. Resignation is not to be confounded with the prayer. It is the bitter cup he wishes to escape, for in that lay the temptation not for himself but for his disciples and the world at large. His death was sure to be interpreted as a sign of his impostorship. "A false prophet shall die," had already been given out by the Jewish Law. The inference is plain. Jesus had the mortification to see himself drawn on the cross, but God's Mercy took hold of him. He swooned on the cross and this was taken as a sign of death. So he was taken down alive and recovered under application of soothing balms.

### TU QUO QUE

Reviewing on the SPIRIT OF ISLAM by Syed Amir Ali the "Moslem World" for July says that the author has made some disparaging remarks on Christianity which ill be-fitted a man who had received his education as well as his titles from Christian people. The reviewer forgets that his own co-religionists owe most of what they have to others, and yet they are not ashamed to launch the vilest abuse against their former teachers. "In writing the best that can be said of Muhammad and Islam it ought not to have been necessary to take up a hostile attitude against Christianity," says the reviewer, and it is a nice bit of advice, but it is Christianity that started the ball rolling and the others had to take it up in self-defence. And yet we think a

Christian should be last man to come forward with this olive branch, for was it not Jesus who started this campaign of invective by calling his opponents vipers, or sons of vipers, a wicked generation, an evil generation and so forth? Was it not Jesus who said, "All that ever came before me are thieves and robbers"? It is Islam that tells us that we should believe, respect, and revere the memory of all the teachers. It is Islam that tells us that we should not say aught in offense even against false deities lest their adorers in a pique as well as ignorance revile the one TRUE GOD. It is Islam that teaches us that our discussions with the People of Book should be in the best of spirit. But there are instances where Islam does not teach us the turning of the left cheek to be slapped without returning the blow. So therefore let the reviewer hold his own in leash and then plead for fair criticism.

### BERLIN MOSQUE FUND

Mrs. Sadiqah Sadiq .....	\$10.00
Mrs. Abdul Hakim (August) ..	6.00
Sister Fatima (Mrs. Russel) ..	5.00
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Mrs. Adam Jackson .....	1.00
Bro. Abdur Raheem .....	2.00
Unknown .....	1.00

### DR. SADIQ

#### Appreciation of his work in America

Dr. Sadiq is shortly to leave America for home after three years' work in this country as a Moslem Missionary and seven years' continued absence from home, the first four of which he spent in England. That within these three years' space he has been able to secure more than seven hundred new converts to Islam from among the ranks of the American Christians speaks for itself, in spite of the fact that he has had to work under circumstances unusual for a pioneer in such a work. However, his work is done, and done well. Glory be to God Who enabled him to accomplish all this within a short space of three years. Indeed it is God's work, and it will certainly come about. Below we give a few of the excerpts appreciative of his work:

"I did so hope that the letter sent to His Holiness, Khalifa-tul-Masih II, by Moslem members of the Ahmadia Movement in Chicago, requesting that you be permitted to remain with us indefinitely, would have received more consideration and that you would have been instructed to remain at least for another year; but, no doubt, His Holiness knows best. . . . and has other and perhaps greater work in sight for you. I will console myself with the belief that we will meet in person one of these days; if not here on earth, then on some other plane of life in the great 'beyond'."

Mr. J. L. Mott, of New Orleans.

"To Dr. Sadiq belongs all praise, because he has shown to the world that Islam is not a dead but very much alive religion. The MOSLEM SUNRISE enlightens the public about the Turks and Arabs; and proves that we have been misinformed about them. The Turks are cultured and the Arabs are not fanatical. . . . in fact, everybody knows that culture comes from the East. The Ahmadia Movement, which has abolished the irrational doctrine of the Jihad, is bound to bring Islam into all parts of the world

hitherto untouched by it. May it be the same comfort to others as it has been to me." AChmet Anderson, New York City.

"You have done splendid work in America in enlightening us Americans to the lofty principles of Islam and the new interpretation of it through the Ahmadia Movement. . . . You certainly did a splendid service to your cause in establishing a mission and Mosque, and your tireless speaking everywhere in your convincing style added by your intimate knowledge." Samuel Robert Shapiro, Chicago, Ill.

"While we are sincerely sorry to learn that you are about to set sail for your native land, but let us believe God's will is being done in thine guidance, we wish to send our best wishes for a safe journey, a hearty welcome to you from your people upon your safe arrival, and may there be many more useful years of your valuable service from you to other people, be that service rendered in America or India or wherever the Lord wills. God be praised for your great work in our beloved America, and may the new successor find his way into the hearts of these Americans as you have done. While we feel that no one else can come over here and become so well beloved as you have, My Dear Dr. Sadiq, you will be missed by thousands who have become attracted to you and your good work. . . . We believe you are the most beloved missionary of God that has ever visited our beloved America. Yes, our system and mode of living and belief in general may differ from that of your beloved country, but our hearts are in harmonious accord with you and greater now for your country and people. You have performed a wonderful work in bringing the far East nearer to the far West. May we all become as one nation in one accord and one love for each other and for the One God whom you so faithfully serve. Earnest prayers shall ever be sent up for our Dear Dr. Sadiq, and India." Mr. and Mrs. Alberto, Tampa, Fla.

"It is with deep regret we learn of your departure from our country. You have worked hard and accomplished much during your short time here. I believe you have had many difficulties to encounter, and you have worked quietly on and your good work will still remain when you are far away. Personally, I appreciate your kind prayers, and I believe they are and have been a great benefit to me and my home. I hope and trust God will give you health and strength to continue spreading your good work and influence for many years to come. May you and yours always enjoy the blessings God bestows upon you." Mrs. Zelma Mai Zaher.

"May the success you have enjoyed in America follow you wherever you may go. . . . It is my fervent hope that out of the small beginnings may spring things greater and nobler than this country has ever seen. This country is a very fertile soil for the seeds of truth, and may Allah grant that they bring forth a bounteous harvest. . . . The great work you have done in this country is deserving of the highest praise, and every true Moslem heart will be quickened to learn of your success, and as in a vision see the dawn of a Moslem Sunrise illuminating the universe."

Abraham Holasi, Piteairn, Pa.

"The New Moslems Number is the best number yet edited. As it is for the benefit of the old and new members of the Moslem faith, and is a book of great interest to read." Mrs. Helen Carr.

"The last issue of the MOSLEM SUNRISE is very interesting, and I am delighted with it. Please accept my congratulations. Sadiq Sahib you are an improving Mr. Editor." Miss G. Berry, London.

"Dr. Sadiq, I could never forget the day that I first saw you and the evening you turned me to that wonderful religion of Islam, for which I am thankful. May the mercy of Allah be with you. I kept the fasting

month of Ramazan and say five daily prayers. Holy Quran is a great help in every way."

Mrs. Taher, Buffalo.

I congratulate you upon the success of your great work and the modest and artistic manner in which you have promoted the Moslem cause. Surely this magazine would be of value to every devotee of any religion in the world, and I am very glad to receive the valuable information which it contains. . . . May the peace of God and His Mercy abide with you and your holy cause."

Mr. Henry Wilcox.

### SHAIKH MUHAMMAD IBRAHIM

Brother A. E. S. Mondezie, whose Islamic name we have given above, has established himself as a Moslem missionary at Princes Town, Trinidad, British West Indies. He became converted to Islam in January, 1923, after a careful study of two years, and was initiated into the Ahmadiya Movement by Dr. M. M. Sadiq. He is so full of zeal for the spread of truth that he has taken upon himself the spread and propagation of it, come what might, and he is doing it in spite of much opposition. He has already secured some converts to Islam from among the Christians, and now he is trying to bring the fifteen thousand of the scattered Moslems all over the island under some sort of organization. For this purpose he lately called a representative meeting of the Moslem delegates from all parts of the island and enlisted their sympathy and co-operation for the betterment of their condition. We wish our new brother and missionary every success in the arduous task that he has taken upon himself. His address is "The Islamic Mission House," High Street, Princes Town, Trinidad, Br. West Indies.

### MAULVI HAKIM FAZLUR REHMAN

Salt Pond, West Africa

The brother is working very hard in spite of heavy handicaps. He made a long journey to Accra, the capital of the Gold Coast Colony, and spent a few days there preaching individually to English and Arabic speaking people. There are signs that the seed sown with so

much care and self-sacrifice will bear a rich harvest in the near future. Our best thanks are due to Messrs. M. Dial Dass and Sons for their cordial reception and princely entertainment of our brother.

Brother Shaikh Ahmad Din, 22 N. Compton Ave., St. Louis, Mo.,  
Writes the Post Dispatch,  
St. Louis

In the language of a writer of popular songs, Ahmad Din is the kind of a sheik who does his sheiking once a week. Not before a movie camera, but before a devout group of negroes, Turks, and a sprinkling of whites, who gather at Sheik Ahmad Din's Moslem Mission at 2658 Olive street on Sunday nights to hear him preach the doctrine of "Al Ham do Lilah Rabbil al ameen," or "All praise belongs to Allah, Lord of the Worlds."

The Sheik explained to a Post-Dispatch reporter, after the services, that Friday is the regular day of worship for Moslems, this being the birthday of Adam, or "adam," who was the first prophet, not the first man as many believe, he said.

#### "No Color Line in Islam"

"There is no color line in Islam, all are brothers in the sight of Allah. Our requirements are few. We keep in communion with God, hold one month's fast during the year—during this time we eat at night instead of in the day—join the Holy Annual Assembly at Mecca at least once in our lifetime, and say five prayers a day—the Fajr in the morning, the Zuhri in the afternoon, the Asr later in the afternoon, the Maghrib at sunset and the Isha at bedtime.

"When we get well established here, the meetings will be held on Friday. Then we'll go through the regular Salat. I have one hundred converts to the faith in St. Louis, and I've been here six months. I hope soon to have the necessary facilities to perform Wuzu before our Salat."

"There is but one and the same God of all ages, all countries and all nations; who through His grace and mercy sends

(Continued on Page 272)

## HARDING

Letters of condolence were sent to the widow of the late President Harding and the new President, Mr. Coolidge, who duly acknowledged. We give here the letters and the reply:

The Ahmadia Mosque,  
4448 Wabash Ave.,  
Chicago, Ill., Aug. 10, 1923.

Dear Madam:

The loss of your beloved husband is indeed a keen and poignant grief for you, but you can find this consolation that the one whom you mourn was the darling of the whole world, since there is no nation that is not sympathizing with your nation in their bereavement. Your loss is shared by all the world. Yet the One who has called him is dearer than all, hence I would ask you to look to Him the Giver of life and the Taker of it, for He does not do anything in vain. His ways are inscrutable indeed, yet there is Mercy everywhere. I as a representative of the Ahmadia Moslems of America on behalf of my community convey to you the sincerest condolences of all and pray to God that He may give you fortitude and patience and may He be your comfort and consolation in your hour of sad bereavement.

I beg to remain, dear madam,

Your most obedient servant,  
Muhammad Din,  
Muslim Missionary.

Dear Mr. President:

Through the inscrutable will of God the mantle of presidency has fallen upon your shoulders. It is a great office and a high honour, hence I on behalf of the Ahmadia Moslems of America, the majority of whom are American subjects, congratulate you on the assumption of this office and I pray to God that He guide you aright in the discharge of its onerous duties.

That you were the right hand man and a trusted friend of W. G. Harding, whose sad demise the whole world is mourning, I deem it proper to express my deep sympathy with you and with Mrs. Harding through you, whose loss I am sure you feel no less keenly than any. I close it with the prayer that Allah may direct you in the path of rectitude.

I beg to remain, dear Mr. President,

Your most obedient servant,  
Muhammad Din,  
Muslim Missionary.

## The Reply

The White House  
Washington  
August 13, 1923.

Mr. Muhammad Din,  
The Muslim Sunrise,  
4448 Wabash Ave.,  
Chicago, Ill.

My dear Mr. Din:

The President has received your kind letter, and has asked me to express to you his sincere appreciation.

Such a message is a source of both encouragement and help at this time, and only the urgent press of other matters prevents a personal acknowledgement.

Very truly yours,  
E. T. Clark, Secretary.

(Continued from Page 270)

the prophets, sacred guides and holy reformers. Such were Zoroaster of Persia, Confucius of China; Jesus of Palestine and the Master-prophet Mohamimed of Arabia.

"But we must not worship any of them. Worship God alone. Christ is worshiped by many as the Son of God. He is but a prophet. He did not die on the cross. He was taken down from it, revived, and carried to the little town of Sirinager, a shelter for refugee Jews, south of Afghanistan on the River Indus. Here he lived, and died full of days, at the age of 130 years. His tomb is visited by thousands."

In a pamphlet published by Moslem Society, the negroes are told that Christianity is a failure and cannot bring true brotherhood to the nations. "So, now leave it alone," it says, "and join Islam, the real faith of Universal Brotherhood."

### NOTICE TO SUBSCRIBERS

With this number the second volume of MOSLEM SUNRISE is complete, and with the January issue will begin the third volume. Subscribers who have not already cleared their arrears must pay up all the monies due from them and the subscription for the third volume should be sent in advance. We intend to turn the quarterly into a monthly journal. If by the end of December, 1923, we can secure a fairly good number of subscribers, or we are assured of it, then the January 1924, number will be the first of the monthly edition. If not, it will, as usual, be the first of the quarterly issue. Will our readers and patrons help us in this direction? The monthly rates, we hope, would vary very little from the present rates. Anyway we will see to it that no undue burden is imposed. Final announcement in this behalf we shall make with the January issue. But we assure our subscribers that the increase, if any, will amount only to a fraction of the present rates. All correspondence and remittance should be addressed to

THE MANAGER,  
MOSLEM SUNRISE,  
4448 So. Wabash Ave., Chicago, Ill.  
U. S. A.

### REVIEW OF RELIGIONS

The only magazine of its kind published in India every month dealing with important religious questions; offering a fair and impartial review of the prominent religions of the world and removing misunderstandings about Islam. Subscription, \$2.00 per annum; for sample copy write to the Manager, Review of Religions, Qadian, Punjab, Br. India.

### THE MUSLIM

A monthly magazine in English to uphold and maintain the honor of Islam. It publishes articles on the message of the Quran, the life of the Holy Prophet Muhammad, and boldly refutes all calumnies against Islam. It attempts to give a clearer idea of God and religion generally. Annual subscription post free \$4.00 (foreign 10 shillings). Apply to the honorary secretary Aujman-i-Islam, No. 52, Kerban Road, Singapore.

### GLEANINGS AND OPINIONS

Muhammad was a great sensitive medium who got his message from the spiritual world. He was a wonderful man and one of the greatest benefactors of humanity. He had absolute faith in the Unity of God and the brotherhood of man. He was a man of great ability and capacity and he won the hearts of men by his true and deep sympathy for mankind at large. He left his mark on the page of history by establishing the great commonwealth of Islam. —Mr. Wilcox of Chicago.

"The woman who flagrantly displays her charms will soon be a back number. They are only toys with which men play and then cast aside," says a woman in a high position. It would be in the interest of woman, then, to follow Islam and cease making a display of her charms, or else she should choose the fate of the discarded.

A really valuable scientific discovery made by Prof. Schmack of Strasburg is that the blood pressure of a man when kissing a woman immediately leaps from 130 to 160 units of his delicate instrument, while a woman's rarely advances beyond 119 and generally flutters coldly around 100. Man, even here, seems to beat gentle sex in her own domain.

The German nationalist party thinks that the Christian God has betrayed the German



people into the hands of its bitter enemies, therefore a fiery speaker proposed the abolition of the Christian deity and urged going back to the worship of their old ancestral God, Wodan, who is still seriously believed among many German country folk to be actually existing. No false deity will avail a people in adversity, neither Wodan nor their Christian man-God. Let them turn to the true God, the Allah of the universe, and repent, and He will listen to them, for He hears the wails of those that are in distress.

Prof. Gabriel Bertrand says that his experiments to make silkworms spin coloured silk by injecting dyes into the cocoon have been completely successful.

The Klan is an exposed fraud in the south and we hope that the conscience and good sense of that section will wipe it out.—*Chicago Tribune*.

"Crucifixion" is the name of a held punishment inflicted formerly for trivial oversights, such as overlooking cleaning a rifle, turning out on parade without some item of equipment, etc. The punishment consisted in chaining the culprit to a cart wheel in the market place, for two hours daily, exposed to the curiosity and ridicule of the passersby. It is to be abolished now in the British army, says the Under-secretary for War. It is a welcome news. A good day it would be if we would hear that the doctrine of Christian Crucifixion is also abolished, since it is an anachorism not at all in keeping with the spirit of the age. It is too much for very trivial human frailties. Do we think that the All-Merciful God is less relenting than even the British war department. It is a too inhuman and dispiriting belief about the goodness of God. Let us hope it too will be abolished soon. There should be no scruple about it, since there is nothing divine about it. Man imposed it upon man and there is no reason why man should not dispose of it.

Mr. Bryan, the doughty champion of Christianity, is faced with a long string of questions on the divine origin of the Christian Scriptures by Mr. Darrow. He does not wish to enter into the lists. His main argument is that the questioner is an atheist, as though putting intelligent questions indicated a vein of infidelity. This attitude is little short of the days of Inquisition. We do not know about the atheism of Mr. Darrow. As to ourselves we can positively affirm that we believe in God no whit less than any professed or professing Christian and yet we are one with Mr. Darrow in the intelligent issues that he raises as to the divine and inspired nature of the Christian Scriptures. Mr. Bryan can not evade by simply calling others atheists. The age of bigotry is past. If he has any truth to impart let him come forward. But it is impossible. Christianity is rotten to the core.

One Peter by name violated the prohibition law of the state and was sentenced to sixty days' cell. He induced his cousin, Paul, to serve it out for him as he himself was a man of family, Paul being single. Thus Paul duly appeared before the court and gave himself out that he was Peter. The ruse was afterwards detected and now Peter is again faced with the cell; the court would not accept proxy. It is alright so far as this world goes. But Christianity teaches us something that is against this law of justice. It says in effect that Jesus with the cognizance of God played the ruse, and the ALL-WISE RIGHTEOUS JUDGE of the world thus let Himself be hoodwinked. Now which is juster, the human law of America or the divine law of Christianity?

"Comparatively few children," says Dr. G. Hardy Clark in his 'Character Training in Children,' are born with poisoned tissues or defective vital organs. For this reason it may be said that if a child does not keep well, the cause will usually be found in the failure on the part of the parents to give him some care and training. And yet the Christian ministers tell us that we are born in sin. Mens sana in corpore sano, a healthy mind in a healthy body, is a well-known saying. It is against all science and experience to say that human nature is born corrupt.

Relativity means that nothing in nature stands alone or unrelated and that there is nothing of fixed value or quantity. The modern propounder of this theory, Dr. Einstein, denies the existence of ether.

#### THE MOSQUES IN AUSTRALIA

The first was built in 1888 or thereabout in the vicinity of Adelaide, by Hajee Mulla Mehrban. Other mosques were built at the following places: Two mosques at Hergott Spring (Marce) in Australia. Two mosques at Coolgardie, one at Menzies, one at Zeonora, one at Mt. Malcolm, two at Bammers Creek, one at Mt. Magnet, one at Port Hedland, and one at Perth; one at West Broken Hill, one at North Broken Hill, two at Bourkein, New South Wales, one at Cloncurry, and one at Mt. Gravalt in Queensland.

Writes the *Moslem Word*, a Christian paper: "Islam propagates itself—as did Christianity in the first centuries. . . . Most of our Christians by far are from the lower classes. . . . Most of the Modernist Moslems of China believe that union between various religions is possible, but they always claim that it must be on the teachings of Muhammad."—*"Moslem Sunshine."*

"The real unity of the Moslem world is the blending of all these elements and the vitalizing of them by the dynamic of Islam—a spirit of faith, of conviction, of intoler-

ance, if you will, but an intolerance that has many points worthy of admiration. The unity of Islam is the unity of the spiritual life, based on the conviction that Allah is the Supreme and only Deity; that Muhammad is the final revelation of that deity's will and goal and purpose for humanity.—*Dr. Zaemmer.*

Islam is broader and more along scientific lines than I had known before.—*Dr. C. R. Mabee.*

Stockholm, July 27. — The Christian church has "no message today for a dying world, as a matter of fact, the Christian Church is preaching many gospels and the result is confusion and failure," Dr. Curtis Lee Laws, of Brooklyn, said today in addressing the Baptist World Alliance.

"Denominations are being rent assunder today," he said, "and those who have long been brethren are in warring camps contending not over non-essentials, but, alas, over the very foundation principles of Christianity."

### THE WISDOM THAT WINS

It is not world wisdom that is required to win souls—great learning, knowledge of science and philosophy. It is spiritual wisdom that is needed—the wisdom that comes down from God, the wisdom of faith, of love, of prayer, of humanity. . . . Soul-winning is earth's holiest work. He who adds a touch of beauty to a human soul does more than he who paints a masterpiece; but he who seeks and finds a wandering sheep and bears it back to the fold, does the noblest, greatest work possible on this earth.—*Dr. F. R. Miller.*

### الذين اعتنقوا الاسلام حديثا

Miss Laura B. Howard (Ind.) Aaminah.  
Miss May Lee Curtis (Ind.) Azeezah.  
Miss Ado Streffer, Amatulghani.  
Miss Bettie Saunders (Ind.) Amatul Rehman.  
Miss Lillian Hall (Ind.) Amatul Rehman.  
Miss Cauders Williams (Ind.) Amatul Muqsit.  
Miss Virginia Jackson (Ind.) Amatul Mughni.  
Mrs. Anna James (Ind.) Amatul Muhyee.  
Miss May Hasan (Buffalo) Ameenah.  
Mrs. Rossemma Forhat (Ross) Wardy.  
Mr. A. E. S. Mondizie (Trinidad) Shaikh Mohammad Ibraheem.  
Mrs. Sarah Daniels (Ill.) Bushra.  
Mr. Cleveland Goler (Ill.) Azhar.  
Mr. Edward Berry (Ill.) Bitaal.  
Mr. William Johnson (Ill.) Mobashir.  
Mr. Charles Zachaway (Ill.) Omar.  
Mr. Washington Branch (Ill.) Noor Ahmad.

Mrs. Meggie Bell (Ill.) Siddiq.  
Mr. Henry Peory (Ill.) Noor.  
Mrs. Mary L. Bell (Ill.) Mariam.  
Mr. Joe Davis (Ill.) Dana.  
Mr. Guss Reed (Ill.) Raza.  
Miss Sophia Zasky (Pa.) Kareema.  
Mr. Wm. Gassoway (Mo.) Khaleel.  
Miss Jessie Perkins (Mo.) Saeeda.  
Miss Mary Allick (Iowa) Mariam.  
Mr. Will Washington (Ill.) Ahmad.  
Mrs. Mary A. Washington (Ill.) Ah-madia.  
Mr. Charlie Wong Hing (Mo.) Hasan.  
Mr. ——— Hyde (Minn.) Alec Haider.  
Mr. Samuel D. Lanier (Ill.) Abdul Momin.  
Master Samuel D. Lanier (Ill.) Abdullah.  
Mr. Melvin Hofmann (Pa.) Shareef.  
Mr. Joe Williams (Ill.) Yusuf.  
Rev. R. D. Sutton (Mich.) Rasool.  
Mr. James Warfield (Mich.) Ishaaq.  
Mr. R. D. Meggs (Honduras) Sadiq Ahmad.  
Mr. Frank Edwards (Ill.) Fazal.  
Mr. David J. Logan (Ill.) Daood.  
Mr. Robert Riley Gaston (Ill.) Abdullah.  
Miss Mary Tucker (Ill.) Mariam.  
Mr. Robert Campbell (Ill.) Ibraheem.  
Mrs. Nellie E. Bernard (Mo.) Nimat.  
Mr. Paul Jordan (Mo.) Peer.  
Mr. J. L. Logan (Ill.) Abdur Rahman.  
Miss Tessona Terrier (Ill.) Saleema.  
Mr. William S. Hopkins (Ill.) Soleiman.  
Mr. W. R. Lauder (Mo.) Rehman.  
Mr. Atlas Terrier (Ill.) Lateef.  
Mr. William Robinson (Ill.) Mohibbur Rehman.  
Mr. Augustus Dacus (Ill.) Mubarik.  
Mr. James Justus (Ill.) Yacooob.  
Mr. Homer McQuire (Ill.) Abdul Man-nan.  
Mr. Cowasjee Karachi (Ill.) Karam Ha-hee.  
Rev. B. Jackson (Ohio) Junaid.  
Mr. Davis (Ohio) Dabeer.  
Mr. Milton Looke (Ohio) Lall.  
Mr. John Adkin Hill (Ohio) Hameed.  
Mr. Edward Rodgers (Ohio) Rehmat.  
Mr. C. B. Parker (Ohio) Payinda.  
Mr. B. N. Poket (Ohio) Pnaah.  
Mr. Eljah Aikens (Ohio) Aleem.  
Mr. William Brewer (Ohio) Behram.  
Mr. Marrell Payne (Ohio) Murad.  
Mr. ——— Bosken (Ohio) Bakhsee.  
Mr. Cato Clark (Ohio) Karamat.  
Mr. W. M. H. (Ohio) Haamaad.  
Mr. Green Thomas (Ohio) Tamcem.  
Mr. Marshall Cook (Ohio) Qaim.  
Mr. Sules Michel (Ohio) Mukhlis.  
Mr. Walter B. Laires (Ohio) Lateef.  
Mr. J. Hall (Ohio) Haamid.  
Mr. J. Johnson (Ohio) Yehya.  
Mr. J. Leo Marsl (Ohio) Mateen.  
Mr. Peter Jones (Ill.) Jan Muhammad.  
Mr. James H. Brown (Ill.) Hajee.  
Mr. Robert Conty (Ill.) Rehmatullah.  
Mr. ——— Thomas (Ill.) Abdullah.

Mr. Emley Stanton (Ill.) Aamil.  
 Mrs. Jewel el' Ammeah (Ill.) Amatullah.  
 Miss Lena Dotson (Ill.) Ameenah.  
 Miss Golda Boraby (W. Va.) Zahabee.  
 Miss Lula Hymore (W. Va.) Looloo.  
 Miss Sallie McCoy (W. Va.) Laeqah.  
 Mr. Charlie Jones (Mo.) Jaalib.  
 Miss Lula Duty (W. Va.) Laila.  
 Mr. Henry H. Hill (Ohio) Hameed.  
 Mr. Wm. Williams (Ohio) Waly.  
 Mr. William J. Malley (Ohio) Mufeed.  
 Mr. Daniel Malley (Ohio) Danial.  
 Mr. William Coleman (Ohio) Ghulam Ahmad.

Mr. Sylvester Stanton (Ill.) Saleem.  
 Mr. Huston Chamblee (Ill.) Mukhlis.  
 Mr. J. D. Gibson, M. D. (W. Va.) Muhammad.  
 Mrs. Annie Ackison Shaheen (W. Va.) Sajida.

Miss America Cowford (W. Va.) Aalia.  
 Mr. Joseph Wm. Reynoud (Mo.) Wali Muhammad.  
 Mrs. Smiley (Ky.) Ayesha.  
 Mr. Henri R. Francois (Ill.) Abdul Haq.  
 Master Francis (Ill.) Abdullah.  
 Mrs. Amelia Francois (Ill.) Ayesha.  
 Marguerette M. Francois (Ill.) Omama.  
 Miss Delfina Segoviano (Pa.) Saleema Saleman.

The following Moslems have joined the Ahmadiya Movement:

Guialudin Piang of Philippines.  
 Hassan bin Hajee Fadhell of Java.  
 Mr. W. M. Mansoor.

**Dr. Sadiq on Tour—Press Notices of him  
 ASHLAND DAILY INDEPENDENT**

Ashland, Kentucky

**PICTURESQUE ORIENTAL MIS-  
 SIONARY HERE TO WIN  
 ASHLAND CONVERTS  
 TO MAHOMET**

**Dr. Mufti Sadiq, Native of India, Tells of  
 Faith**

**Dazzling Dress Draws Crowd's Attention**

(By Vernon C. Bailey)

Ashland today entertains a Moslem missionary, a man seeking converts for the faith of Mohammed, a man doing in this country a similar task to the men and women America sends to Africa, India and Burma, a learned man who is the head of the Moslem faith in the United States.

As he walks about the streets of this city, attention is attracted by the bright green turban adorning his head, his heavy grey beard and his general demeanor.

A passerby nudges his companion, whispering, "Who is that man?" The answer that he is a Mohammedan missionary increases instead of satisfies natural curiosity.

"A Mohammedan missionary? Why,

what is he doing here?" These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith. Perplexity grows as the passerby remembers that only a few Sundays ago, he made a contribution in his church to send a missionary to Arabia, the home of the Mohammedans.

**Who, What, Why, Etc.?**

Surely, there is something unexplained, is his natural thought, as he puzzles over the situation.

But the answer to his unspoken question lies in his own mind. What is so puzzling about Americans sending missionaries to foreign lands to secure converts for Christianity? In the same vein, is it not natural for Mohammedans to attempt to secure converts for their religion? Theirs would not be a religion without faith among its members, and its millions of followers in India, Arabia, Africa and numerous other countries attest their faith.

**Here Three Years**

Dr. Sadiq has been in the United States for three years, and spent the same length of time in England before coming to this country. His stay in these two countries is apparent after a moment's conversation with him. He speaks English fluently, his oriental accent being noticeable only on certain words.

Dr. Sadiq is a careful student of government and seems enlightened with conditions in many countries of the world. His home is in Qadian, Punjab, India. During his conversation yesterday, he spoke of the great passive resistance to British government movement and said that he believed it would have no wide effect as the English are permitting home rule in India as rapidly as possible.

The missionary will be in Ashland for a few days more and then will go to Williamson, W. Va., to visit Mohammedans in that mining center. He is touring the central states at present and says that he is being accorded a wonderful reception in every city.

Dr. Sadiq spoke of the broad-mindedness of the American people relative to religion and said this characteristic was much more noticeable here than in England. He said that in the United States the citizens were willing to listen to his or any preacher's remarks and to accept or not as their minds dictated.

"Seven hundred citizens of this country have become converts of my faith," said the missionary. "There are about a million Mohammedans in the United States, with the majority of them in the eastern states. I go out and visit their largest cities about twice a year and in

that way keep in touch with them continually."

In addition to his travels about the country, Dr. Sadiq conducts regular services when he is in Chicago. The Ahmadiyah movement has bought a house in Chicago and has converted it into a church. The Mohammedans call it a mosque and to make it more realistic of their life in their native countries have built a large dome on the top of the house, enabling it to serve as a minaret for them.

Mohammedans observe Friday as their Sabbath. On this day the call for prayer is heard from the minaret and the Moslems gather in their mosques for two hours of prayer.

### Basic Tenants

They believe that Christ was a wonderful prophet, but do not believe that he was the son of God, nor that he was divine, nor that he died on the Cross. They believe that he was a prophet and according to their belief, no prophet dies on the Cross.

They believe in God as the Divine Being, but they do not believe in the Trinity, their faith in this regard approaching somewhat the views of the Unitarians of this country. They believe that Christ, Confucius, Moses, Buddha, David, Abraham, and Zoroaster were great prophets but that Mohammed of Arabia was the greatest master-prophet of all.

They read and study the Christian Bible, but obtain their religious faith from the Koran and the laws laid down by Mohammed.

The Moslem faith, too, has its movements as does Christianity, but the Ahmadiyah movement, which Dr. Sadiq represents, is the only one which sends out missionaries to foreign lands. This movement was started by the prophet Ahmad of India.

## THE SUNDAY ADVERTISER

Huntington, W. Va.

Mufti Muhammed Sadiq, a Moslem missionary of the Ahmadiyah movement and lecturer on Islam and Oriental subjects, arrived in Huntington Saturday and will deliver several lectures in this city during the coming week. In view of the fact that there is so little information available at first hand on the religion generally referred to as Mohammedanism it is expected that his lectures will be attended by many Huntington people.

Sadiq is the editor of the "Moslem Sunrise," a paper published in the interests of the religion he represents and he has six degrees. Among his degrees he has

the degree Doctor of Divinity from St. Louis and Doctor of Literature from the University of Chicago.

In an interview with an Advertiser reporter Saturday he stated that the name of his religion was Islam and not Mohammedanism as it is called by writers on this continent and the continent of Europe. "We follow Muhammed," he said, "but he was not God nor the son of God, just a man like ourselves and a prophet of God. You ask why we should ascribe ourselves toward a man. Muhammed was the greatest of all teachers. He gave us a complete law and a complete religion."

"Our sacred book is the 'Quran.' It should not be spelled with a capital 'K' as it is commonly spelled in this country," he continued.

When asked if the followers of Islam believed in Christ he replied that they did. "We believe in Jesus Christ and a prophet and in one of the teachings of Christianity that has been attached by some Christians, we believe in His virgin birth. We also believe in his miracles, but we do not believe that He was God or the son of God."

Upon being questioned about the origin and meaning of the word Islam, the name he gives to his religion, he said that it meant "resignation of our will to God."

"According to Islam," he continued, "we have to say five prayers daily, fast for one month every year, give two per cent of our income to charity once a year and make a pilgrimage to Mecca once in our life." These are the main precepts of the religion according to Sadiq.

In replying to the quest as to whether or not he thought that Islam had any superiorities to other religions he said, "Yes, because Islam is a progressive religion. Every century sees an inspired reformer in my religion. The prophet of this century is prophet Ahmad, of India, the founder of the Ahmadiyah movement."

Sadiq stated that in the three years that he has spent in this country he has converted 700 people to his faith. He has a Moslem church which he calls a mosque, in Chicago, at 4448 Wabash avenue which he said was his headquarters at the present time. It is here that he publishes his papers, the "Moslem Sunrise." His visit in Huntington will be short as he says that he must hurry back to his paper and church but that while here he would be glad to give any one an interview who is interested either in his religion or in the orient. He is staying in Huntington at 1555 Eighth avenue.

Dates of his addresses will be announced later.